

CHRISTIAN PHILANTHROPIST.

DEVOTED TO LITERATURE AND RELIGION.

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MISCELLANY.

FOR THE PHILANTHROPIST.

A DIALOGUE

BETWEEN COHELETH AND PHILAETHES.

Cohelth. Mankind are born into the world totally depraved.

Philaethes. This assertion depends on proof. They must be depraved before they were born, by their own act, or by the act of another. That mankind acted so before they were born as totally to deprave themselves, I presume no man has knowledge of, and I think no scripture asserts that mankind are totally depraved by the act of mother Eve and father Adam: this is equally unscriptural and irrational. Hence it will follow, that if mankind are born into the world totally depraved, they are made so by the act of God! You assert this depravity of yourselves. Of its truth, your own actions and conduct are the best proof—of your own wickedness, pride, ignorance, and error, we have sufficient proof—whether it be total, must be left to God and your own hearts. Awful must be your case, if God has given you up to total blindness and impenitence, to treasure up wrath against the day of wrath.

Coh. What think you of Christ?

Phi. He is the image of the invisible God, the brightness of the Father's glory, the character of his substance, a ray of divinity, the *logos* by which God made the world, and the Immanuel God with us. I confide in the account Christ has given of himself, and God has given of him, not doubting its truth, for it is clear and intelligible.

Coh. I am orthodox. I have got the fundamentals of christianity.

Phi. This assertion you cannot prove. No man that knows his own ignorance and the plague of his own heart, would make such an assertion.—You must first prove your judgment is infallible. You think you are orthodox, and who does not think so of themselves.

Coh. My creed has always been considered orthodox by some.

Phi. Your creed has always been considered heterodox by some. This proves nothing. Are the opinions of men the standard of orthodoxy? Whose judgment is infallible? No man can assert that he is orthodox, unless he is an infallible judge. I know of no greater evidence of pride and ignorance than the practice of continually spouting one's orthodoxy and fundamentals.

Coh. Christ was the substitute for sinners. He took upon himself the guilt of sin, and suffered the punishment due to sin, in the room and stead of sinners.

Phi. Then it will follow, that those for whom he suffered have no sin, they are free from sin, and the spirit of God cannot convince them of sin, for they have none.

Coh. But Christ has given me a robe of righteousness, which completely covers all my sins, and has promised me I shall never lose it. His righteousness is imputed to me, and is my complete justification before God.

Phi. Then all personal righteousness is worse than nothing; it robs God of his glory, and Christ of his merits in your salvation. How lowly must

Christ appear to a sin-loving soul, when he believes that he will deliver him from the punishment of sin in the next world, after he has been wallowing in vice and iniquity all he can in this, without one good or righteous act? For if one righteous act from man is necessary, then the imputed righteousness of Christ is not complete.

Coh. But faith and gospel obedience are necessary to salvation.

Phi. Then something is necessary besides the imputed righteousness of Christ.

Coh. "Forgiveness of sin is the whole that God bestows upon men for Christ's sake." Vid. Emerson's sermon on the atonement.

Phi. If this is true, then it will follow that the imputed righteousness of Christ falls to the ground as unscriptural.

Coh. The atonement was made by a divine person.

Phi. Then on your scheme, the supreme God suffered and died on the cross!

Coh. The Calvinists hold that the sinner is forgiven for the sake of Christ, the Socinian, for God's sake.

Phi. What matter is it to you and me, what Calvin or Socinus held, or did not hold? If God's character and goodness are maintained in the forgiveness of sin, what need of disputing, whether it is for God's or for Christ's sake? If the divine nature is one and the same, and the atonement was made in the divine nature, where is the difference? If the benefits of the atonement consist in the forgiveness of sin, who is there that denies the doctrine? Who does not believe that he is a sinner and needs forgiveness? How agreeable to a wicked man must that plan appear which teaches that God will forgive all his sins without one act from him! How delightful to believe that all good works, if he could do them, were worse than nothing; that they would rob God of his glory, and Christ of the honors of his sacrifice! How charming to think that all his sins were necessary to promote the glory of the Creator, and the greatest possible good! He cannot, in strict verity, wish for one sin less, or one good act. How good must Christ appear, who has borne the guilt of his sins and covered him with the robe of his righteousness, which will forever screen him from evil! In the firm belief of all this, how will he joy in God, in Christ, and in his own happiness! He must, he will love God and Christ for all this. No plan can be invented more grateful to the sinner.

Coh. Salvation is wholly of grace.

Phi. Granted; but human endeavours are the means by which saving grace is obtained. If not so, after you have said that mankind are entirely destitute of moral faculties and of a conscience, as Dr. Ward, of Serampore, states of the Hindoos, shut up your bible, shut up your mouth, Cohelth.

I have not written out of disrespect to any man, or society of men. I mean no personal reflections. I am fallible. Follow me no farther than I follow the truth.

BIBLE MAN.

A lawyer once jeeringly asked a Quaker, if he could tell the difference between *also* and *likewise*. 'O yes,' said the Quaker, pertly, 'Erskine is a great lawyer; his talents are admired by every one: thou art a lawyer *also*, but not like *wise*.'

FOR THE PHILANTHROPIST.

THE LADIES' FRIEND, No. 2.

Men rail against women, call them *mutabile genus* with Horace, exclaim with Lord Byron that "treachery is all their trust," or with the "Gentleman who has left his lodgings" "that they are soon contented to follow the crowd;" yet, in spite of all these objections, the influence of woman remains about the same as it was when Anthony lost the world for Cleopatra.

New Monthly Magazine.

The powerful influence which Woman, "lovely woman" possesses over the feelings and actions of the other sex, is universally acknowledged. In looking back upon the page of history, we behold the astonishing effect of this influence upon the minds of men and its agency in guiding the destinies of nations. By Helen's beauty, Troy was laid in ashes, and Anthony sacrificed fame, fortune and his kingdom for Cleopatra's love. But let us bring the subject nearer home; let us consult our own bosoms, and we shall find that its power has there been felt, that we have been in a greater or lesser degree subject to its dominion, and that it has often been the spring of our actions,

"Our helm and our compass, our guide and star."

Often in the absence of correct principle, when every other incentive to virtue has failed, has the magic influence of woman reclaimed the wanderer and brought him back to the path of moral rectitude; while, on the other hand, it is equally true, that it is frequently perverted to the very worst purposes, and has been in an eminent degree the foe to virtue. It is not enough considered how intimately the prosperity of a community is connected with the moral standing of the female sex, and how much its happiness depends upon the source of that powerful influence which they have upon the minds of men, being pure and uncorrupted. We are, many times, swayed by this "magic spell," in forming our opinions, and guided by it in our conduct, without our being hardly sensible of its existence in our minds; and the motives of many of our actions will, if traced to their source, be found to have this for their foundation, although we might at the time have been quite unconscious of the fact. We obey the laws which woman has established as we do those established by authority of government, without being sensible of their existence; and without considering that by a contrary course of conduct we should subject ourselves to a penalty. These remarks are applicable only to those general laws which "the sex" have established in every civilized society, and which are implicitly obeyed.

There are also, a multiplicity of *bye-laws* which they are continually enacting, although it is often difficult finding out the occasion which gave rise to them. From a fondness for novelty, or perhaps what would be nearer the truth, from a desire to see how far the despotism of their influence will extend, they are daily enjoining upon those who, the poet says, were born to please them,* the performance of numberless little unimportant commands; and it is no doubt gratifying to their vanity to see with what carefulness they are attended to, and with what alacrity and readiness complied with. It would be useless to undertake to designate these female *bye-laws*, their number

*When they command whom man was born to please.

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being immensely great, their varieties endless, and their characters diametrically opposite. Every lady has a code of her own forming, of which she is sole judge, and all within the sphere of her influence must abide by it.

This influence being thus powerful and universal, how much it is to be desired that it may be enlisted in the cause of good taste and good morals; and that the ladies may, by discountenancing every thing that militates against them, do away many of those absurd customs and corrupt practices which prevail among us. I do not wish to be understood to mean, that this influence, when it is exercised in aiding the cause of morality and virtue is all-powerful in reclaiming those who are the slaves of vice, the victims of evil habits, and uncontrolled passions. No, they are beyond the reach of human help—abandoned to every species of vice, devoid of every particle of shame, they are wholly regardless of the good or bad opinion of any, and nothing but the arm of Omnipotence can save them. But of such, the number is, comparatively speaking, very small. There are but few who are not desirous of the good opinion of the world in general, of having a good name among men, and still more so of having a good name among women—of having the esteem of those upon whom their happiness in this world so much depends.

This powerful and extensive influence has been, as was before observed, productive of both good and bad consequences to man. Whether they shall be good or bad, depends both upon the character of the individual who exercises it, and the judicious or injudicious manner in which it is exercised.

Some further remarks on this subject I shall leave for a future number. B.

FROM THE NEW-HAMPSHIRE SENTINEL.

GRINDING THE FACE OF THE POOR.

The New-York Missionary Register has published a letter from a Mr. Bliss, to the Treasurer of the United Foreign Missionary Society, enclosing 11 dollars, handed him by the Rev. A. Peters, of Bennington, from a "laboring man, with a request that he would transmit it, and conceal his name." This poor man, it seems, saved 75 cents by working on the 4th of July—1 dollar by not wearing a neck handkerchief—1 dollar by denying himself and family the use of ardent spirits—\$1 25 by having his fulled cloth only coloured, not dressed, and another item of 4 dollars by wearing, himself and family, thick shoes. The motive for publishing, as avowed by the editors is, "that others may be induced to follow so worthy an example." I have often been led to think, that those who so pertinaciously hold the doctrine that the heathen in India must be eternally lost for "lack of knowledge," in their sense of the term—i. e. lost forever, unless individuals of a more enlightened nation, 10,000 miles off, contribute money to support such preachers as their sect select, while abettors and supporters of such a delusion, were doubly guilty in not setting a proper example for others. We don't see them wearing cow hide shoes summer and winter, working independent day, wearing coarse cloth undressed, going without a handkerchief, (to say nothing about ardent spirits,) and denying themselves the comforts of life, to enable them to send money to India. No, no. They leave it to this poor man, who doubtless believed literally their declarations, to set the "worthy example."

This man wished to have his name concealed. The editor of the Bennington Gazette informs, that, while thus "doing penance and starving his body," he sold a piece of land and took his pay, but, before the grantee could get his deed recorded, a creditor of the donor attached the same

piece of land, and secured his title, leaving the honest purchaser without remedy.

This simple relation is not recorded to discourage missionary contributions—far from it. But to shew the effect of holding out improper motives to action. I say boldly, that those who believe in their hearts, as Mr. Newell once wrote home from Bombay, that "whole nations were sinking into hell" because they have not the knowledge of the Gospel, ought to deny themselves even the conveniences of life, and live sparingly upon the necessities; that if, in fact, the cow hide shoes pinch, they ought in summer to go barefoot!—This man had no right to devote the proceeds either of his labour or economy in this way, to the injury of his family or his creditors. Let those who have and to spare, contribute as their consciences dictate. Heaven is not to be bought with money. We have heathen to convert, and worse than heathen at home, to reform. I trust the nearly exploded system of urging contributions from the motive which probably influenced this poor man, will be followed by one more rational and enlightened, and more worthy the character of a just as well as merciful Creator.

FROM PLAIN TRUTH.

To the Editors of Plain Truth.—I have the comfort of being united with what may be called a Gospel gossip—one of the most zealous and persevering members of Missionary societies, &c. I am a poor man, and have a numerous family to maintain, and, in truth, have little to spare beyond the necessary support of my family, and the payment of my honest debts; yet my house is the continual resort of itinerant preachers, and my wife seems to think it her duty to entertain them on the very best, at whatever expense of time, attendance and delicacies.—Thus the necessary business of my family is often interrupted, my teacaddy emptied, and many bills and demands created, which I find it really difficult to pay.

Of late, a new grievance has still more distressed me. My wife must know all the Missionary news, and has become a subscriber to several periodical works devoted to the cause, and a contributor towards several charitable projects, which I do not rightly understand; such as educating poor and pious young men to be qualified for Missionary purposes; and while my poor boys can scarcely be afforded three months schooling a year, at home, and lose much of their precious time for want of shoes and stockings, my wife is knitting socks for the Osage Indians! All this may be right, for aught I know, but it is very inconvenient to me, and really very discouraging. But I hate to quarrel with my wife on such matters, and as she reads your paper, I have ventured to make known my grievances in this way, in hopes that it may catch her attention, and induce her to reflect a little on the subject. For my part I cannot help thinking that the educating of our own children, and the comfortable provision of our family is at least an equal if not a superior duty. I will not say that this Missionary spirit is an evil—perhaps these rambling, roving men do some good, but I know they are to me a much heavier tax than all my state and county tax. For my own part I have not yet been able to discover any very great good which results from their labours, and I have sometimes ventured to say to my wife that I believed many of them might be more usefully employed at the plough. But I see she don't like to hear any such remarks, and I would not offend her for the world. Yours, &c.

HUGH HUGGINS.

The very tediousness of historians has a good effect; they are a ballast to our levity, a discipline to the mind, of which we feel the benefit in our subsequent lives.

SUPPORT OF THE CLERGY.

Every man is bound, according to his ability, to contribute to the support of the gospel in his own vicinity: to aid in building, and in keeping in good repair, a church, or house for public worship, which will accommodate all the people, rich and poor, within a particular district: and to contribute liberally towards the maintenance of a respectable minister of the gospel. And here, in passing, I shall take the liberty to observe, that very few men seem to entertain any just idea at all about this matter of supporting a pastor. There is not one clergyman of twenty in our country who receives an adequate pecuniary support from his congregation. In proof of this assertion, I appeal to the fact, that so many are obliged to keep schools, to labour on farms, to take boarders, or to resort to some other occupation in order to add a trifle to the scanty pittance allowed them by their people.

Correct sentiments are not generally entertained on this subject. Men seem to forget that a clergyman has wants of precisely the same nature with their own. That himself and family must be fed and clothed, and his children educated.—That it is just as much his duty, as it is the duty of any christian, to provide for the future.

But besides the ordinary demands for money to which he is subject equally with other men, there are some specialities in his case which render a larger provision necessary for him. Every clergyman, for instance, ought to be enabled to own a valuable library, or else every congregation ought to collect a public library for the use of both pastor and people.

A minister of the gospel ought to be freed, as far as practicable, from worldly cares and pursuits. He ought to be distinguished for liberality and hospitality. He ought to have it in his power to set an example to his flock in these respects. To give to all public and charitable institutions handsomely and munificently. In a word, to be the almoner of his people. This he cannot be without a suitable revenue. And it often happens that a clergyman is charged with meanness, because he is obliged to economize rigidly; to live coarsely; and to make use of every honest means to get along: or, what is the truth, his people are covetous, and withhold from him a decent allowance for his services. I might say a great deal on this subject, and without the imputation of being an interested party. I wish that it may be honestly canvassed and thoroughly understood by all the good people of our land.—Lindsay's Plea.

On Slander.—Against slander there is no defence. Hell cannot boast a fouler fiend; nor man deplore a greater foe. It stabs with a word, with a shrug, with a look, with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid: it is the heart-searching dagger of the dark assassin; it is the poisoned arrow, whose wound is incurable; it is the mortal sting of the deadly adder; murder is its employment; innocence its prey, and ruin its sport.

Evangelical Text.—Some little time back, when the ladies wore higher ornaments on the head than at present, a minister took occasion to preach on the ungodliness of that fashion, and delivered his text as follows: in the twenty-fourth chapter of St. Matthew, and seventeenth verse, are the words—"Top not—come down!" He then proceeded to prove that this was an interdiction of God against high head-dress top-knots. A clergyman whom curiosity induced to be present, was completely puzzled by this text, and when he returned home, instantly examined the chapter and verse from

whence it was taken, when he found it thus written: "Let him which is on the house-top not come down—to take any thing out of his house." What an admirable expounder of the gospel!!!

Christian Philanthropist.

NEW-BEDFORD, AUGUST 13, 1822.

RELIGIOUS LIBERTY, AND THE RIGHT OF PRIVATE JUDGMENT.

Religious toleration is the greatest blessing guaranteed to us by the unanimous voice of a free people. When the civil authority of nations ceased to interfere in matters of faith, and to make religion the engine of political contention—when the order of the clergy had made a compromise with their vanity and self-interest, to relinquish all share in the administration of civil affairs, a divorce was effected, not more favorable to national tranquillity than to the interests of truth, and the moral improvement of the human species. From that moment, men ceased to place their principles and faith at the disposal of any individual or body of individuals, whose understandings were liable to the same misconceptions, whose natures were subject to the same frailties, and whose condition in every respect was exposed to the same casualties as their own. A provision of this kind, adapted to the natural diversities of human genius, has given rise to numerous denominations who assume to themselves the name of christians, and are each anxious for the triumph of their own peculiar opinions. But a definite system of faith, towards which the attention of all religious parties is now with the utmost solicitude directed, must either, in process of time, be relinquished as the great object of pursuit, or those ideas must become universal, which are supported by the greatest weight of evidence, or whose moral tendency is, upon the whole, most unquestionable. Calvinists, Arminians, Arians, Sabellians, Unitarians, Trinitarians, Baptists, Methodists, and all other orders of protestant dissenters, must either discountenance every thing that fosters a spirit of religious animosity, live together in peace and harmony, and worship God according to their different tenets, or they must renounce at once their speculative differences of opinion, and embrace some system adapted to all ranks, ages, and professions of men, all conditions of society, and all periods of time; in a word, calculated for so universal prevalence, that there shall not be heard against it in the whole world, a single dissentient voice. A return however, to ancient principles, the old order of ceremonies, the doctrine of penances and confessions, the imposition of creeds, councils, tradition, and the authority of the Fathers, can never be seriously expected. In this country we should as soon find the people ready to embrace the mythology of the ancients, or the revolutionary and infidel principles of a Hume, or a Herbert. It is impossible now to revive the principles of systems so long since exploded. Men may change their opinions, but they cannot stop their progress—they may take up their lamentations—they may walk among the tombs of their fathers—they may call to mind systems and dogmas whose glory has departed, but no phoenix will arise from its ashes, to give strength and permanence to the rotten and ruinous theories their false skill has invented. The more they are examined, the fewer claims they will be found to have on the esteem and confidence of the wise and judicious part of mankind. Even those modern writers who speak in the bitterest terms of the progress of unitarian sentiments, who assume to their own principles a degree of infallibility, who consider every attempt to enlarge and enlighten the mind with just and

extensive views of things, as having some aspect toward deism or infidelity, cannot, in the silent hours of reflection be ready to relinquish all claims to personal independence; to sacrifice without a tear the right of private judgment, and give up to prescription an eternal and unlimited dominion over all the powers of their understanding. While they observe every thing that tends to the grandeur of man, advancing by degrees towards its perfection; while philosophy and science, and the recent inventions of the arts are continually opening new views to the exercise of the human faculties, they must be sensible that true religion, the noblest and most progressive of all theories, is not always to remain in its elements—is not always to be encumbered with the vague and whimsical speculations that gained credence in the early ages—speculations of men who disfigured christianity as much by the vicious lives they led, and the false pretensions they urged, as by the arrogance and presumption with which they aspired to impose their despicable creeds on the conscience, and to issue forth their dread anathemas as the emblems of divine displeasure. Still, whenever these men speak to the public from the pulpit or the press, with what a spell do their reason and intellect seem to be bound! How does their indolence appear in their unwillingness to investigate! If a difficulty occur in the examination of a subject which requires deep and laborious research to arrive at the truth of it, how soon do they set down in despair, resolve every thing into mystery, or proclaim it at the very outset, far beyond the reach of human faculties! What a reference do they make of every thing to tradition! With what confidence do they rest in the opinions of their ancestors, though never so absurd or ridiculous! If an opinion is called in question, they have only to learn whether it is authorised by St. Basil, or St. Polycarp, or St. Athanasius, or St. Hopkins, or St. Edwards, or some other one in the calendar of saints, and if it has received their sanction, the point to be sure, is settled at once; they are completely satisfied, and are willing to set down, like lazy drones, in a state of perfect apathy, feeling themselves quite exempted from any further exertion.

We find, therefore, that no charge of those who style themselves orthodox is more constantly reiterated at the present day than that of heresy. The old popish principle, that the church cannot err, that it is incapable of changing its belief, that its doctrines must remain the same from age to age without any variation, is still kept alive, and always becomes a dernier resort when reason and demonstration fail. Do you, say they, deny the doctrine of the deity of Christ? Then you surely are a heretic, for it was determined by the synod of eastern and western bishops, held at Nice in the fourth century, that *Jesus Christ is God of God, Light of Light, very God of very God, and in a word, consubstantial to his Father.* The true church must always remain, and the true doctrine in that church. If then you deny the deity of Christ, you are a heretic, for it is a doctrine that was taught by the true church. Heresy is a dreadful thing. Beware how you tamper with the truth. He that believeth not this doctrine shall certainly perish.—Now we are sensible that the charge of heresy may be urged against us for not believing this doctrine, but a little reflection will be sufficient to satisfy any judicious person how very weak an argument the charge of heresy would be even if it were made out against us in its full force. Would it not be very easy for us, if so disposed, to retort upon them and say, you are falsely called orthodox. You are very heretics. Do you pray for the dead? Do you anoint with the holy chrism? Do you invoke the saints

and martyrs? Do you offer cakes to the Virgin Mary? Do you face to the east in your devotions? Think you that the wine and bread of the Eucharist are the real body and blood of Christ? Do you use wax tapers in your churches? Have you introduced processions? Do you celebrate the great festivals and love-feasts? Do you impose penance? Do you grant absolution? Do you make frequent use of crosses? Do you kneel to images? Have you a purgatory for the dead? Do you confer a blessing for marriage? No. We do none of these things. We believe none of these things. Ah! wretched men, what do I hear? Do you believe none of these things? Alas! How sad, how pitiful is your condition! How terrible your fate! You are indeed most sorry heretics, most dire schismatics! For all these things have been taught and practiced many ages by the holy church. Why do you not then reject the doctrine of the deity of Christ, the only principle that now remains to remind you of its hallowed mysteries, and immediately deliver yourself over to Satan for the destruction of the flesh? Why do you hover about this single ruin with unspeakable awe and reverence, when there are so many mausoleums and cemeteries which you pass by and regard not? Why do you collect your syllogisms, your inductions, your hypostases, your consubstantialities, and troops of logic warriors about this ancient and tottering fortalice, and dare the enemy to battle? You have no longer any room for hope. You have long since deserted the cause, and are now inspired with a false courage. Think not to deceive mankind with words that have no meaning. Presume not to be infallible. Cease to denounce as heretics all that differ from you. Believe no mysteries that are not revealed. Truth has commenced its march—you cannot stop it. Use your understandings like men. Take nothing from tradition. Yield nothing to authority. Convince yourselves. "Why do ye not even of your own selves judge that which is right?"

MARRIED.

In this town, on Thursday evening last, by the Rev. Mr. Whitaker, Capt. ABRAHAM GARDNER to Miss REBECCA JENNEY, daughter of Mr. Jahaziel Jenney.

In Westport, by A. B. Gifford, Esq. Mr. JONATHAN CROSMAN to Miss BETSEY WESTGATE—Mr. SILAS PETTET to Miss FREDON BRIGGS—Mr. WARREN GIFFORD to Miss MARY READ.

In Taunton, Mr. Elkanah Woodward to Miss Silence Phillips, daughter of Capt. Jacob Phillips.

In Nantucket, Mr. William Holley to Miss Harriet Trask.

In Salem, Mr. Thomas Doyle to Miss Mary Upton.

DIED.

In Plymouth, Mr. Lemuel Robins—Miss Lydia Clark—Mr. Joseph Avery. His death was occasioned by a fall from a house on the 1st inst.

In Roxbury, Mr. William Strawbridge, aged 45, formerly of Sharon.

In Boston, Mr. John Lloyd, a native of England, 39.

In Salem, Mr. Hero Nichols, aged 44.

At Sea, on his passage from Bilbao, for Philadelphia, on board sch'r Emerald, Mr. Vincent Nickerson, of Fairhaven, aged 26.

SHIP NEWS.

PORT OF NEW-BEDFORD.

ARRIVED.

Aug 6th—Sloop Jane, Gallison, New-Haven.
7th—Sloops Caroline, Baker, St. Andrews, with plaster; Three-Brothers, Shearman, Kennebeck.
10th—Sloop Francis, Bangs, Boston.
11th—Sloop Shepherders, Wood, New-York.
Entered—Sloops Traveller, Davis, from Boston for Providence; Eliza, Morton, do.
Cleared—Brig Wm-Thacher, Coggeshall, for Rio Janeiro.

POETRY.

From the New-York Commercial Advertiser.

THE MERMAID'S SONG.

REST to thee, mariner, rest—
 The smile of heaven is o'er thee,
 And ocean's violet breast
 Is smooth and still before thee.
 Mark—on his cloudy throne
 The tempest-demon flying,
 And hark—the thunder groan
 Is distant now and dying:
 Then rest thee, mariner, rest,
 The storm is o'er the billow,
 And fairy visions blest
 Await thee at thy pillow!
 Sleep, and the blissful dream
 Of home and friends shall meet thee,
 And with the morrow's beam
 Thy native shore shall greet thee:
 E'en now the woodland scent
 Steals o'er the waves' mild motion,
 And wild-wood airs are blent
 With the dewless breath of ocean.
 Then rest thee, mariner, rest,
 The smile of heav'n is o'er thee,
 And ocean's violet breast
 Is smooth and still before thee.

MURDOCH.

Objections to Unitarian Christianity, considered.

(CONTINUED.)

"5. Another objection urged against us, is, that our system does not produce as much zeal, seriousness and piety as other views of religion. This objection it is difficult to repel, except by language which will seem to be a boasting of ourselves.—When expressed in plain language, it amounts to this—"We Trinitarians and Calvinists are better and more pious than you Unitarians, and consequently our system is more scriptural than yours." Now assertions of this kind do not strike us as very modest and humble, and we believe that truth does not require us to defend it by setting up our piety above that of our neighbours.—This however, we would say, that if our zeal and devotion are faint, the fault is our own, not that of our doctrine. We are sure that our views of the Supreme Being are incomparably more affecting and attractive, than those which we oppose. It is the great excellence of our system, that it exalts God, vindicates his paternal attributes, and appeals powerfully to the ingenuous principles of love, gratitude and veneration; and when we compare it with the doctrines which are spread around us, which make God a despot, and religion an offering of abject fear, we feel that of all men we are most inexcusable, if a filial piety do not spring up and grow strong in our hearts.

"Perhaps it may not be difficult to suggest some causes for the charge, that our views do not favor seriousness and zeal. One reason probably is, that we interpret with much rigour those precepts of Christ, which forbid ostentation, and enjoin modesty and retirement in devotion. We dread a showy religion. We are disgusted with pretensions to superior sanctity, that stale and vulgar way of building up a sect. We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and injuries. We think it no part of piety to publish its fervours, but prefer a delicacy in regard to these secrets of the soul; and hence, to those per-

sons, who think that religion is to be worn conspicuously and spoken of passionately, we may seem cold and dead, when perhaps, were the heart uncovered, it might be seen to be "alive to God," as truly as their own.

"Again it is one of our principles, flowing necessarily from our views of God, that religion is cheerful; that where its natural tendency is not obstructed by false theology or a gloomy temperament, it opens the heart to every pure and innocent pleasure. We do not think, that piety disfigures its face, or wraps itself in a funeral pall as its appropriate garb. Now too many conceive of religion as something solemn, sad, and never to be named but with an altered tone and countenance; and where they miss these imagined signs of piety, they can hardly believe that a sense of God dwells in the heart.

Another cause of the error in question we believe to be this. Our religious system absolutely excludes those overwhelming terrors and transports, and those sudden changes of the character, which many think essential to piety. We do not believe in shaking and disordering men's understandings by excessive fear, as a preparation for supernatural grace and immediate conversion. This we regard as a dreadful corruption and degradation of religion. Religion we believe, is a gradual and rational work, beginning ordinarily in education, confirmed by reflection, growing by a regular use of Christian means, and advancing silently to perfection. Now, because we specify no time when we were overpowered and created anew by irresistible impulse; because we relate no agonies of despair succeeded by miraculous light and joy, we are thought by some to be strangers to piety—how reasonably let the judicious determine.

"Once more; we are thought to want zeal, because our principles forbid us to use many methods for spreading them, which are common with other christians. Whilst we value highly our peculiar views, and look to them for the best fruits of piety, we still consider ourselves as bound to think charitably of those who doubt or deny them; and with this conviction, we cannot enforce them with that vehemence, positiveness and style of menace, which constitute much of the zeal of certain denominations—and we freely confess that we would on no account exchange our charity for their zeal; and we trust that the time is near, when he who holds what he deems truth with lenity and forbearance, will be accounted more pious than he who compasseth sea and land to make proselytes to his sect, and "shuts the gates of mercy" on all who will not bow their understandings to his creed. We fear, that in these remarks we may have been unconsciously betrayed into a self-exalting spirit. Nothing could have drawn them from us, but the fact that a very common method of opposing our sentiments is to decry the piety of those who adopt them. After all, we mean not to deny our great deficiencies. We have nothing to boast before God, although the cause of truth forbids us to submit to the censoriousness of our brethren.

(To be continued.)

PARABLE AGAINST PERSECUTION.

The following beautiful parable closes Jeremy Taylor's admirable work on the *Liberty of Prophesying*, and contains a moral, which many christians of the present day might apply to themselves, with no little profit to their charity and christian spirit.

I end with a story, says he, which I find in the Jews' books. When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provid-

ed supper, caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him, why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other god; at which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me, and couldst not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction. "Go thou and do likewise," and thy charity will be rewarded by the God of Abraham.

EXTRACT FROM BRACEFIDGE HALL.

A BACHELOR.

From the sketch entitled a "Bachelor's Confessions."

I have seldom met with an old bachelor that had not, some time or other, his nonsensical moment, when he would become tender and sentimental, talk about the concerns of the heart, and have some confession of a delicate nature to make. Almost every man has some little tract of romance in his life, to which he looks back with fondness, and about which he is apt to grow garrulous occasionally. He recollects himself, as he was at the time, young and gamesome; and forgets that his hearers have no other idea of the hero of the tale, but such as he may appear at the time of telling it, peradventure a withered, whimsical, spindle shanked old gentleman. With married men, it is true, this is not so frequently the case; their amorous romance is apt to decline after marriage; why, I cannot for the life of me imagine; but with a bachelor, though it may slumber, it never dies. It is always liable to break out again in transient flashes, and never so much as on a spring morning in the country; or on a winter evening, when seated in his solitary chamber, stirring up the fire, and talking of matrimony.

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